the Eve of Lord Mahavira s 2500th Nirvana Anniversary

KING BIMBISĀRA

AND

KING AJĀTAŚATRU

IN THE AGE OF

MAHĀVĪRA & BUDDHA

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FOREWORD

Comparative study of the Jaina and the Buddhist literature is one of the most important branch of studies pertaining to ancient Indian culture and history Many a problem regarding the dark period of ancient Indian history could be solved through a thorough and critical study of these two important movements of Indian religion Upto now many scholars have studied the Buddhist literature critically and drawn conclusions there from Also there are some other scholars who have dived deep into Jaina literature and discovered some facts throwing light on ancient Indian culture But there is a dearth of such scholars who have studied both the Jaina and Buddhist literature deeply and critically from a comparative standpoint Muni Shri Nagraj Ji the author of the present monograph is undoubtedly one of those Indian scholars to fathom the depth of this branch of knowledge Besides him self being a Jaina monk he is well-conversant with the Jaina and the Buddhist literature as he has studied them from original Prakrit and Pali texts His monumental treatise[1] for which he earned his doctorate (honoris causa) of letters is itself a direct evidence of his great erudition and deep studies

1 Agama aur Tripitaka Eka Anusilana Volume I History and Tradition Published by Jaina Swetamber Terapanthi Mahasabha Calcutta 1969

The present work is a part of his wide researches It pertains to the two great kings of Magadha in the time of Mahavira and Buddha—Bimbisara and Ajataśatru Not much is known about the role of these ancient kings of India in the field of history The author has waded through the vast lore of Prakrit and Pali literature and critically studied the facts available there His treatment of the subject is completely free from bias and prejudices The conclusions he has drawn about the creed of these kings seem to be quite consi tent with historical evidence and logical as well

I congratulate the author for his commendable efforts in putting before the scholars of history and culture his valuable research findings in the form of a systematic and impressive monograph I also hope that his future researches in this field will furnish us with so far unknown facts of historical and cultural value

The November 1974

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PREFACE

Both Lord Mahavira (599 B C 527 B C) and Lord Buddha (582 B C 502 B C) were contemporary with the famous kings of Magadha (Bihār) Śrenika Bimbisāra and his successor Kūnika Ajāta śatru Hence it is quite natural to find numerous allusions to both the kings in the Jaina and Buddhist s riptures popularly known as *Agamas* and *Tripitakas* The *Agamas* are mostly written in the Ardha Magadhī or Prakrit language and the *Tripitakas* are in *Pali* language

But it is really quite surprising to find equal claims made by the Jaina and Buddhist as regards the faith of these kings The Prakrit literature unambiguously describes Śrenika Bimbisāra and Kūṇika Ajatśatru as the followers of Lord Mahā vira while the Pāli literature makes an equally perspicuous claim as to their being followers of Lord Buddha The present work is intended to discuss the question thoroughly and reach a definite conclusion Although the book is not voluminous it is probably the first (and may be the last) work on this topic and has its own importance However, the present work is not confined only to this issue it also intends to elucidate some aspects of Ancient Indian History The era of kings Bimbi sara and Ajātaśatru or Lord Mahavira and Lord Buddha is one of the brightest periods of Indian History The literature on Indian H

published has however not thrown adequate light on many of the prominent features such as the fall of the Vajji Republic Only the evidence furnished by the Prakrit and Pali literature can enlighten this dark period of history In the present work an humble effort of supplying this evidence has been made so as to present elaborately the political as well as cultural conditions of that age

Inspite of it being a research work this book will in no way be less interesting than a novel I hope

The present book is one of the chapters of my voluminous treatise titled *Agama Aura Tripitaka Eka Anusilina* which was written in such a way that each of its chapter can serve as a separate book Another chapter of this treatise titled the Contemporanity and the Chronology of Mahāvira and Buddha has already been published by Today and Tomorrow Book Agency New Delhi and has earned great admiration from people of our country as well as abroad I hope publication of this book also will be equally appreciated

Translation of such critical works in itself is not an easy task but Muni Mahendra Kumar has accomplished this quite adroitly for which I express my hearty congratulations to him

MUNI NAGRAJ

30th August 1974
Sethia Sadan
Sadulpur (Rajasthan)

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CHAPTER 1

ŚRENIKA BIMBISĀRA

The king of Magadha in the age of Mahāvīra and Buddha was Śrenika Bimbisāra who was the sixth king in the line of Śiśunaga Dynasty[1] Rājagrha was his capital city where he ruled from 582 B C to 544 B C[2] As regards his creed we have it on the authority of Buddhist sources that he was a follower of the Buddha but the Jains have claimed him as a convert to the Nirgrantha Order It is ess ntial therefore to make an effort to present the relevant evidence on the controversy and come to a definite conclusion

The First Contacts

The Buddhists hold that Bimbisara s first visit to Buddha took pla e immediately after his renunciation and much before his enlightenment According to the Pali literature Buddha after having renounced the world went to Rājagrha When Buddha the young ascetic entered the city of Rājagrha for begging alms thousands of men and women were attracted by his magnetic personality Great poet Aśvaghoṣa depicting the episode writes As soon as one saw Buddha one s eyes got rivetted to his eye brows forehead face eyes

1 See for details the author s *Contemporaneity and Chronology of Mahavira and Buddha* Today and Tomorrow s Book Agency New Delhi 1970 pp 97 98

2 See *ibid* p 106

torso hands feet etc whichever part of the body they perceived [1]

In Rājagṛha while seeking alms Buddha walked with the steady eyes minutely observing a distance equivalent to the length of a yoke He was silent His gait was slow and regular and his mind was composed [2]

King Bimbisara also saw this ascetic spreading divine glory from his palace He was instantly attracted towards him and keenly desired to talk with him He confronted Buddha on Mount Pandu (Ratnagiri) near Rajagṛha

Bimbisara offered Buddha his kingdom and invited him to enjoy the luxuries of the palace Buddha declined to accept anything and preached the disastrous results of indulg nce in carnal plea sures Buddha said I have accepted asceticism not for the sake of royal pleasures but to achieve enlightenment Bimbisara replied 'I wish you speedy success I invite you to visit Rājagṛha after achieving enlightenment Buddha promised the king to do so and went away [3]

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1 *Bhruvau lalatam mukhamikshane va vapuh karau va charanau gatim va*

Yadeva yastasya dadarsa tatra tadeva tasyatha babandha chaskshi h

—Ashvaghosha *B ddha Char ta* canto X verse 8

2. *Alolachaks r yugamat adarsi nivrttavag yamtritamand gami Cla hara bhiksl m satu bhikshuna yo nidhaya gatrani chalam cha chetah* —*Ibid* canto X verse 13

3 *Suttanipatta Mahavagga Pavvajja Sutta Buddha Cha ita* canto XI v 7

According to the Jain version Śrenika s first contact with the Jain religion was through Anāthī Muni This meeting was very similar to the meeting described abov Th re was a very beautiful garden known as Mandikukṣi full of various types of flow rs near Rājagṛha Once Śrenika the ruler of Magadha made a pleasure excursion to this garden There he saw a saint (*nirgrantha*) sitting under the shade of a tree He looked delicate and accustomed to comfort When the king saw his figure his astonishment at that ascetic s figure was very great and unequalled He exclaimed O his colour O his figure O the loveliness of the noble man O his tranquility O his detachment, O his disregard for pleasures [1]

Sitting in front of him the king respectfully asked Though a young nobleman you have entered the order in an age fit for pleasure you exert yourself as a Śramana will you explain ?

The ascetic I was without a protector

The king How is it that there was nobody to protect one so accomplished as you ? I shall be the protector of you O monk enjoy pleasures together with your family and friends for it is a rare chance to b born as a human being

The monk You yourself are without a protector O ruler of Magadha how can you protect anybody else ?

The king How do you call me unprotected ? What your definition of unprotected O ascetic ?

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1 *A ı sanno a ıo ruvam a'ıo ajjassa somaya*
Aho khanti aho mutti aho bhoge asamgaya
—*Uttara II jayana Sutra* chapter XX v 2 English transl tion by Jacobi Sacred Books of th East vol XLV p

The monk There is a town called Kausambi where lived my father whose name was Prabhuta dhanasanchaya (meaning very wealthy) who was true to his name We were a happy family Once in my early youth I was caught with a very severe pain in my eyes and a severe burning fever all over my body The pain was dreadful and unbe arable The best of physicians came to my help but they could not rid me of my pains My father would have spent all he possessed for my sake but he could not rid me of my pains hence I say that I am without protection My loving and faithful wife moistened my breast with her tears, not living my side ever for a moment but she could not rid me of my pains hence I say that I am without protection

And the Mahānirgrantha—the great ascetic urther explained to the king O king thus finding myself entirely without protection I sought refuge in religion I took an oath th t if I for once shall get rid of these pains I shall become a houseless monk The next morning my pains had vanished and h nce I took leave of my relations and became a houseless monk

The above dialogue is found with more details in the twentieth chapter called *Mahaniganthiya* of the *Uttaradhyayana Sutra* It may be interesting to note that Monk Anathi also explained to the king about another kind of want of protection He referred to those monks who after being initiated did not adhere to the code of asceticism Impeaching strongly the laxity of chara ter of such persons the said But there is still another want of otect on O king hear therefore O king attentively

with concentrated thoughts how som easily discouraged m n go astray after having adopted the code of the Niganthas [1]

Such a person is of no value like an empty clenched fist or like an uncoined false Karṣapana (coin) just as a piece of glass resembles turquoise in shining but it is worthless for the m n of discernment so is he who though putting on the garb of a monk do s not prop rly follow the code and though unrestrained pretends to be a restrained (ascetic) doing so he will come to grief for a long time

(Having adopted the code of Niganthas) He who practises divination from bodily marks and dreams, who indulg s in augury and superstitious rites who gains a sinful living by practising such and other magic tricks will have no refuge at the time (of retribution) [2]

He who accepts forbidden alms viz *Auddesikam* i e su h food as has b en prepared for giving alms to the Parivrajakas Śramaṇas Nirgranthas, etc *Kritkrtam* i e has been bought for his sake or *Nityapindam* as he gets regularly (as by right and

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1 *Imi hu anna vi ana'ava n va tam gachitto nihuo suneht Nivantha dhammam lahiyana vi jaha sivanti ege bahukayara na a* —*Ibid* v 38

2 *Polle va mutthi jaha se asare ayantie kudakahavane va Radhamani v uliyappagase amahagghae hoi ya janaes i Kus lalimgam iha dharaitta isijjhayam jivija bahaitta Asamjae samjayalappamane vin gghayamagachchhai se chiram pi* —*Ibid* vv 42 43

3 *Jo lakkhanam suvina paunjamane nimittakouhala sampagadhe Kuheda vijasa a'arajivi na gachchhai saranam tammi kale* —*Ibid* v 45

The monk There is a town called Kausambi where lived my father whose name was Prabhūta dhanasanchaya (meaning very wealthy) who was true to his name We were a happy family Once in my early youth I was caught with a very severe pain in my eyes and a severe burning fever all over my body The pain was dreadful and unbearable The best of physicians came to my help but they could not rid me of my pains My father would have spent all he possessed for my sake but he could not rid me of my pains hence I say that I am without protection My loving and faithful wife moistened my breast with her tears not living my side even for a moment but she could not rid me of my pains hence I say that I am without protection

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custom) who like fire devours everything will go to hell from here after having sinned [1]

Thus condemning the so-called lax monks, in the end Anāthī Muni clearly admonishes the king of Magadha thus A wise man who hears this discourse an instruction full of precious wisdom and who deserts every path of the wicked should walk on the road of the great Nirgranthas [2]

King Śrenika was extremely pleased by hearing Anāthī s sermon With folded hands expressing his gratitude to Anāthī Muni the king said You have varily explained to me what it is to be without protection You have made the best use of human birth you have made a true gain O great sage it is only you who (in true sense can be said to) have a protector and relations for you have entered the path of the best Jinas You are the protector of all unprotected beings O ascetic I ask you to forgive me O highly fortunate (monk) ! I seek to be disciplined by you That by asking you I have disturbed your meditation and that I invited you to enjoy pleasures all this you must forgive me [3]

1 *Uddes am kivagad im n yagam na mumchai kimchi anesanij jam*
Aggi v va sa vabhakkhi bhavitta io ch huo gachchhai katti pa am — Ibid v 47

2 *Sochcha a mehavi subh as vam imam anusasanam nanagu no aveyam*
Maggam k usilana j h na savvam mahaniyathana vae pahen am — Ibid 51

3 *Tattho ya senio raya inamudahu kayamjali*
An hattam jaha bh yam s tthu me u adamsiyam
T jjl am sulad ll am khu manussajammam labha sula l lha n e mal esi
sanaha ya sabandha a ya jam bhe thia magge manam

The concluding verse reads When the lion of kings had thus with the greatest devotion praised the lion of houseless monks he (the king) together with his wives servants and relations became a staunch believer in the religion (of nirgranthas) with a pure mind [1]

There are striking similarities between the Jain account of King Srenika s meeting with Anathi Muni and the Buddhist episode of Bimbisara s meeting with Buddha

In both the episodes the king of Magadha (a) is very much impressed by the elegance and equanimity of the young ascetic (b) offers him the facilities of carnal pleasures and (c) obtains refusal thereof The sequence of both the scenes forces one to doubt whether one of the traditions had copied the other Mandikuchchhi garden has been referred to as Maddakuchchhi in the Buddhist tradition [2] Except the above episode we do not find a reference to Anathi Muni anywhere else either in the Jain or the Buddhist literature Whether he was a disciple of Mahavira or initiated in the order of Parsva is also not alluded to anywhere

Tam si naho anakanam savvabhuyana samjaya
Kham mi te mahabhaga ! Ichchhami an sasium
Puchchiuna mae tubbham jhanaviggho u jo kao
Nimantio ya bhogehim tam savvam marisehi me
—*Ibid* vv 54 57

1 *Evam thunittana sa rayasiho ana arasiham paramai bhattie*
Sao ol o sanariyano sabandhavo dhammanuratto vimalena cheyasa
—*Ibid* verse 58

2. D Mahaparinibbana
(N

Nor there is any mention of his ever meeting Mahavira Probably these reasons have led Dr Radhakumud Mukherji the historian to conclude that the person referred to as Anāthi in this episode was none other than Mahāvīra on the basis of epithet Anagara Siho (lion of the monks) He therefore infers that this meeting of Śrenika was with Mahavira himself[1] While such an interpretation would no doubt increase the historical importance of the meeting we have no confirmatory evidence to support it On the contrary mention of the Town Kausambi Prabhuta Dhana Sanchaya Merchant (as Anathi s father) pain in the eye etc definitely point to an entirely different person

The significant difference in the Jain and the Buddhist versions of the Bimbisāra s first contact is that while in the Buddhist text Śrenika (Bimbisāra) merely invites Buddha to visit Rajagṛha on his attaining enlightenment in the Jain scripture he with his family accepts Nirgrantha religion as a result of his contact with Anāthi

Nirgrantha Anathi s description of the other type of Unprotectedness appears to be hitting out at pseudo monks to divert the king s faith from them It is difficult to conclude from this description whether any particular sect was the target of his criticisms nor is it clear whether Śreṇika was the follower of that sect Whereas his reference is chiefly to easy going Nirgranthas it is difficult to say which Nirgranthas had become so much lax If is to the easy going monks initiated

[1] *Civilization* p 185 (Bhartiya Vidya Bhawan 1964)

in the tradition of Pārsva then it is obvious [illegible] the time of this episode must be after Mahāvīra's omniscience and before his visit to Rajag[illegible] because that was the period when the lax [illegible] of the Parsva-order held the sway

In the Tripitakas

We find several clear proofs of King [illegible] having accepted the Buddhist faith The [illegible] reference is found in the *Vinay Pitaka*, [illegible] stated Buddha visited Rajagṛha after [illegible] thousands of Jaṭilas[1] such as Uruve[illegible] etc King Bimbisāra came to know [illegible] visited Buddha accompanied with [illegible] thousand Brahmans and househo[illegible] Magadha Buddha was sojourning [illegible] that time He preached to them [illegible] sermon el ven hundred thou[illegible] Magadha including Bimbisāra [illegible] there uncorrupted vision of truth [illegible] produced must cease to be wh[illegible] sand accepted the Buddhist fai[illegible] staunch Buddhist Bimbisara [illegible] to invite Buddha for dinner [illegible] day I have fulfilled all the [illegible] entertained since long I [illegible] crowned as a (coronated) [illegible] i e Buddha visit my cap[illegible] presence (4) May I listen [illegible] May I accept him as my [illegible] these five aspirations hav[illegible]

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1 Jatilas were ascetics we[illegible]

2 Vinay P[illegible] [illegible]

I invite you and all your monks to be my guests for tomorrow The next day Buddha and his monks accepted the hospitality of the king who served them with his own hands and dedicated Veluvana gardens for the use of Buddha and his monks[1]

This episode is corroborated by the *Kutadanta Sutta* of the *Digha Nikaya* There the Brahmina Kutadanta says to his advisers and colleague brahmins Why should I not go to visit Śramana Gautma? Even Śrenika Bimbisara the king of Magadha together with his wives sons and minis ters has dedicated his life to the cause of Buddhism[2] In the *Sonadanda Sutta* Brahmin Sonadanda gives utterance to the same words on a fitting occasion[3]

Commencement of Uposatha in the Buddhist Order

Depiction of a number of episodes describing Bimbisara s relations with Buddha and the Buddhist order after accepting Buddhist faith are available Mention is found in the *Maha vagga* of the *Vinay Pitaka* about the personal visits of Bimbisara to Buddha on a few occasions During one of such visits Bimbisāra proposed Oh Lord! disciples of other faiths congregate and hold religious discourses on the eighth fourteenth and fifteenth days of the lunar fortnight Why should we not do the same? Buddha gave his assent to the proposal and thus commenced the custom of *uposatha* in the Buddhist order

Soldiers Forbidden to be Initiated

On another such occasion he entreated Buddha not to initiate m mbers of the armed forces in the

1 *Ibid* pp 37 8
D gha N ka a I 5 pp 111 12 (Nalanda edition)
bid 1-4 p 108

monastic order This was necessary because many soldiers when dispatched for fighting in the front lines sought initiation as monks through fear of death Buddha gave his assent to this also [1]

Once Srenika Bimbisara called the representatives of eighty thousand villages which were ruled by him He taught them political social and economical administration At last he said Whatever I have taught is all mundane For religious knowledge you should seek refuge in Buddha Thereafter they all went to Gṛdhrakūṭa Mountain and became followers of Buddha

Srenika Bimbisara appointed his royal physician Jivaka Kaumara Bhṛtya for the medical care of Buddha and his monastical order Description of his having built monasteries is also available [3]

According to the *Petavatthu Aṭṭhakatha* Sreṇika Bimbisara observed *Uposatha* every month on the eighth fourteenth and fifteenth days of the fortnight

Miracle in the Prison

According to the *Amitayurdhyana Sutra* of the Mahayāna School during the evening of his life when Srenika Bimbisāra was in prison Maudgalyāyana a chief disciple of Buddha by his miraculous powers used to appear in the prison and preached him religious maxims In fact Bimbisāra desired so and accordingly it happened Vaidehī the wife

1 *Vinaya Pitaka Mahavagga Mahakhandhaka*
2 *Vinaya Pitaka Mahavagga Chammakhandhaka* p 199
3 *Ibid Chullavagga Khuddakavathukhandhaka* p 458
4 *Verse*

of Bimbisāra was also imprisoned in a separate cell It is also mentioned that on her praying Buddha himself appeared there [1]

According to the *Dhammapada A thakatha* when the Lichchhavis sent Mahāli who was a member of Bimbisara s retinue to b g Buddha to visit Vaisāli Bimbisāra did not hims lf try to p rsuade Buddha to do so but when Buddha agreed to go he repaired the whole road from Rajagrha to the Gang s—a distance of five leagues—for Buddha to walk upon he erected a rest house at the end of each leagu and spr ad flowers of five different colours knee deep along the whole way Two parasoles were provided for Buddha and one for each monk The king himself accompanied Buddha in order to look after him offering him flowers and perfume and all the requisites throughout the journey which lasted five days Arrived at the river he fastened two boats together decked with flowers and jewels and followed Buddha s boat into the water upto the neck When Buddha had gone the king set up an encampment on the river bank awaiting his return he then escorted Buddha back to Rājagrha with similar pomp and ceremony

In the *Lalitavistara* it is mentioned that Buddha and his monastic order were exempted from ferry charges

Conversion of King Pukkusati

It has been stated in the commentary of the *Dhatuvibhanga Sutta* of the *Majjhima Nikaya* Once

1 *S B E* vol XLIV p 166
Dhammapada Atth katha vol III pp 438 ff *Dic ionary of Pali Proper Names* vol II p 288

some merchants of Takṣaśila came to Bimbisara's court. They praised their King Pukkusati. They depicted him to be of the same age and as virtuous as Bimbisara. A friendly alliance was thus established between the two kings through exchange of messages. Merchants of both the countries were exempted from *custom duties mutually*. Pukkusati presented five costly multicoloured shawls to Bimbisara. In return Bimbisara presented a golden plaque inscribed with eulogies of Buddha. Eventually Pukkusati came to Rajagṛha travelling on foot to visit Buddha and became a Buddhist monk.

Next Life of Bimbisara

The description of life after death of Bimbisara is found in the *Janavasabha Sutta* of the *Digha Nikaya* as under. Ānanda asked Buddha "O Lord! Since you have described the life after death of several of your disciples of various nationality, it would be fit if you will also describe the same of Śrenika Bimbisāra who was also a religious and pious king and also your disciple."

In response to Ānanda's request Buddha went into meditation and concentrated his consciousness to know in which state of life Bimbisara was experiencing happiness or misery.

A celestial *Yakṣa* revealed himself and said "O Lord! I am Janavasabha" and repeated it thrice and asserted "I am Bimbisāra myself." Then Buddha knew and declared to Ānanda that Bimbisāra had been born as a *Yakṣa* and was named Janavasabha.

The *Therigatha* mentions the initiation in the Buddhist order of Khema one of the queens of Bimbisara She was ranked by Buddha foremost among the nuns of his order for her great insight

IN THE ĀGAMAS

All the above quotations are so clear in them selves that if we were to decide merely on their evidence we would undoubtedly conclude that Śrenika Bimbisara was a follower of Buddha However a thorough study of the Jain Āgamas furnishes evidence which is even clearer than this

Contact with Mahavira

We have already mentioned how Śrenika the king of Magadha came into contact with Anathī Nirgrantha and learnt for the first time about the Nirgrantha religion His direct contact with Mahavira and his deep reverence for and faith in him is vividly depicted in one of the chapters of the Āgama *Dasasrutaskandha* It is stated In those days there was a city named Rājagrha Outside the city were Gunaśila gardens King Śrenika ruled there One day King Śrenika while holding court called some of his per onnels and told them Go and thus address the proprietors (managers) of all rest houses gardens schools abodes temples halls places of distribution of food and water market places lime kilns bazars wood depots factories and workshops surrounding the city of Rājagrha It is the order of King Bhambhasara that whenever Lord Mahavīra arrives in this city you should offer im your premises and facilities for lodging etc

and inform me immediately about his arrival The personnels carried out his orders

One day Lord Mahavira arrived in Rājagṛha and people assembled Proprietors of rest houses etc came to Śrenika and said O king ! To see whom you are so very anxious and whose name gladens your heart so much he, the Preceptor Tirthankara Omniscient (all perceiving and all knowing) Lord Mahavira has arrived in Rajagṛha and stays at Gunaśila gardens

Śreṇika was very happy and content to hear this news Getting up from his throne, and walking a few paces in the direction of Gunasila gardens he bowed to Lord Mahavira After having rewarded the messengers he called the heads of his army transport departments etc and ordered them to keep ready the fourfold retinue and the chariot used for religious purposes

Having done this he came to Queen Chelana and said D ar ! Visiting the Omniscient Preceptor is a great blessing Let us therefore go and visit Lord Mahavira bow to him revere him welcome him and pay our respects to him Lord Mahavira is blessed consecrated god of gods and omniscient Let us go and worship him Worshipping him would be blessings for us for happiness and welfare in this life the next and all the subsequent cycles of life and in achieving emancipation Hearing this Chelanā became glad and happy

Chelanā completed her ablution put on clothes and ornaments and rode the chariot side of In due course the

Gunaśila gardens Facing Lord Mahāvīra Chelaṇa venerated him with folded hands inquired about his well being and bringing Śrenika in front of him busied herself in the worship of Mahāvīra

Mahāvira preached Congregation dispersed Observing the divine affluence of Śrenika some of the monks wondered Blessed is Śrenika Bhambhasāra to have Chelana a his queen and Magadha as his kingdom If our austerities are fruitful then we should enjoy as their fruits such delightful plea sures Similarly observing the divine splendour of the queen some of the nuns too ha l the desire to have similar pleasures

Mahavīra by his power of knowledge knew about these de ires of monks and nuns He at once ordered the monks to assemble and explained them the evil consequences of such desires The monks and nuns repented for having such desires

This reference is a source of information about deep reverance that Śrenika Bhambhasara had towards Mahāvira as well as it points to the fact that this should be the first meeting of Śrenika with Mahavira Here it is Chelanā who leads Śrenika to Mahavira and after introducing him sits for the audience While Chelana was a follower of Nir grantha tradition by birth Śrenika on the other hand was in the beginning a follower of another th It was by her efforts that Śrenika became a ower of Jainism The fact that Chelaṇa led and

introduced Śrenika to Mahavira supports our ded uction that it was Śrenika s first visit to the latter That monks and nuns desired specific rewards for their austerities after observing Śrenika s and Chelana s grandeur also endorses this fact

In the *Anuttarovavaidasa Agama* another episode is described thus King Śrenika after having paid his venerations to Lord Mahāvīra at the end of sermon asked O Lord ! Who amongst the fourteen thousand monks such as Indrabhūti is the fore *most in observing austerities and thus purifying his* self? The Lord replied Śrenika ! The monk named Dhanya is the foremost observer of austerities and purifier of the self King Śrenika was very happy to hear this He went to Monk Dhanya and compl mented him O beloved of gods ! Blessed you are Lucky you are Then he came back to Lord Mahāvīra paid his venerations to him and returned to his palace [1]

In the thirteenth chapter of *Nayadhammakahao* also a description of Śrenika s visit to Mahāvīra with full retinue is given

Initiation of Princes into the Monastic Order

On the occassion of the initiation of Prince Meghakumara Śrenika pronounced a eulogy on the Nirgrantha religion thus Nirgrantha religion is true paramount perfect leading to salvation logical and unique To become a monk in such a religion is extremely difficult [2] Śrenika s another

1 Ch III para 4
2 Na [illegible]

prince Nandisena was also ordained in the order of Mahavira [1]

We also find a reference that once Śrenika announced in a meeting of his royal family knights and ministers If anyone wishes to get initiated by Lord Mahāvira I will not prevent him Inspired by the announcement twenty three of his princes such as Jali Māyali etc got initiated by Mahavira [3] Also thirteen of his queens including Nandā Nandamati etc entered into Mahavira s order of nuns [4]

Prophecy

Once King Śrenika was sitting near Lord Mahavira in the *Samavasarana* (the god made place for the sermons of the *Tirthankara*) At that time a man whose body was in advanced stage of laprosy came there bowed and sat down near the king Just then Lord Mahāvira sneezed and the leper said Die When Śrenika sneezed the leper said Live Prince Abhayakumāra also sneezed The leper said Live or die Butcher Kālasaurika sneezed and the leper said Do not live nor die The king hearing these absurd words of the leper asked his soldiers to seize him But when the soldiers made an attempt to capture him he flew up in the air and became invisible

Caught by surprise the king asked Lord Mahavira about the wonderful episode Mahavira said 'The

1 *Trisastisalaka purusacharitam* book X canto VI
2 *Mahavirachariyam* by Gunachandra p 334
Anuttaraupapatikadasanga part I chrs 1 10 part II chrs 1 13
[illegible]

keeper was not a human being He was a *deva* (god) in disguise and whatever he uttered was not at all absurd He asked me to die for I shall attain emancipation after death He told you to live because after death you will be born in hell He said to Abhayakumara Live or die because he is devoted to righteous life while he lives and will take birth as a god in the Anuttaravimana (the highest category of the gods) after the death When he asked Butcher Kalasaurika not to live nor to die the significance was that the butcher was devoted to evil while living and would go to the seventh hell (the worst of all hells) after death

King Śrenika after hearing from Mahāvīra that he himself would have to go to hell in the next life was astounded He bowed to Mahavira and asked How shall I the follower of you Lord Mahavīra ! have an existence in hell ? Is it the result of my devotion to thee ?

Mahāvīra said to the king No it is not so In past on account of deep interest in hunting you had already acquired the sin (karma) responsible for birth in hell The result of following my path will be that just after the end of your infernal life you will be born again as a human being and just as I am the last (twenty fourth) Tīrthaṅkara (Lord) of the present lineage of twenty four Tīrthankaras you will become the first named Padmanābha Tīrthankara of the future lineage of twenty four Tīrthaṅkaras Hearing this great prophecy King Śrenika became extremely happy

1 The detailed description of Padmanabha Tirt given in the *Thanan a Sutra* 9/3/693

Śrenika at once asked Mahāvīra Is there any means by which I can escape hell ?'

Mahāvīra replied If you make Kapilā, the Brāhmani give alms cheerfully with devotion to sādhus if you make Butcher Kālasaurika give up slaughtering even for a day then you would be saved from rebirth in hell not otherwise O King !

King Śrenika at once persuaded Kapilā as well as Kalasaurika but both of them refused to do as Śrenika said When Kapilā was forced to give alms she said I am not giving alms it is the king who is giving alms For preventing the butcher from killing the animals the king made to keep him in a dry well and kept him prisoner a day and night but the butcher made five hundred buffaloes out of clay and killed them [1] In fact both the means suggested by Mahāvīra were impossible happenings and hence the hell was also unavoidable for Śrenika Mahavīra had only suggested them to enlighten Śrenika

Royal Monk Prasannachandra

The Jain literature is replete with accounts of the dialogues between Mahāvīra and King Śrenika One of these interesting allusion is in the context of royal monk Prasannachandra

Prasannachandra was the king of Potanapura When Mahāvīra went to Potanapura King Prasannachandra enlightened by his sermons joined the monks order Once Mahavīra accompanied by

Tri ast saluka purusa ca itran book X canto IX vv 59-138

his order of monks went to Rājagṛha There monk Prasannachandra took to meditation standing just outside the *samavasarana* of Lord Mahāvīra At that time King Śrenika accompanied by his full retinue happ nd to pass the site while going to pay his visit to Mahāvīra One of his generals named Durmukha seeing the royal monk Prasanna chandra was filled with malice towards him He started gossiping with his collegues "This monk is a sham as well as unenlightened He has yoked his *son who is still a minor to the burden of the kingdom* and himself has pretended to renounce the world His ministers have now conspired with the enemy king to deprive the boy king of his kingdom

When Prasannachandra the royal king stand ing in meditation over heard these words his mind was overcome with anger and hate towards the ministers and the enemies Standing even in meditation posture Prasannachandra reflected that if he were there he would have punished them With such reflections Prasanna, untranquil from these doubts forgot his monkhood Thinking him self a king, he began to fight in his mind

Meanwhile King Śreṇika after having paid his respects to Monk Prasannachandra reach Mahāvīra s *Sam nasarana* and after bowing Lord Mahāvīra asked him If the royal sage Prasannachandra would die just now while he is engaged in medita tion where would he take his rebirth ?

Mahāvīra replied He will go to the seventh hell King Śrenika was stunned by the answer To verify that he had heard properly he ag the same question after a while Mahāvīra

If Prasannachandra dies just now he would attain the highest category of devas (gods) called Sarvārthasiddha King Śrenika was yet more confounded by this double explanation Resolving Śrenika s ambiguity Mahavīra said You need not get bewildered It is the mental attitude which counts When you were asking the first question Prasannachandra s mind was engaged in the fight against his ministers etc Due to high intensity of anger he would have certainly gone to the seventh hell if he would have died then But at the time of your second question state of his mind had totally changed He had recovered himself from the sinful thinking and again established himself in spiritual meditation by that time No sooner had Mahavira completed his sentence than the god s drums were heard proclaiming that the royal sage Prasnnachandra had achieved omniscience Śrenika rejoiced at glory of the Jain order [1]

According to the *Chaupannamahapurusa chariyam* Indra once praised Śrenika saying There is none equal to Śrenika in religious devotion and faith One of the gods got enraged at this and decided to test Śrenika At the end of his test when he found that Śrenika wa indeed a staunch devotee of the Nirgrantha religion he felt happy Pleased with his devotion the god gave Śrenika a gift of a necklace of eighteen strands which attained the historical importance later being the bone of contention

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1 *T astisalaka purusacha itram* book X canto IX vv 21 50 cf English translation by Helen M Johnson vol VI pp 230-32

of the two wars viz Rathamusala and "Mahasilā kantaka [1]

According to the Digambara tradition of the Jains Mahavīra delivered his first sermon on Mt Vipulachala near Rājagrha on the first day of the dark fortnight of Śravana Śrenika king of Magadha was present with his family and full retinue in the congregession He was the leader of the male laity while Queen Chelana was the leader of the female laity [2]

Follower of Mahavira or Buddha

When we consider the above proofs provided by the Jains undoubtedly Śrenika emerges as a staunch follower of Mahavira On the other hand if proofs given by both the Jains and the Buddhists are con sidered simultaneously and impartially neither of them outweighs the other Although it is difficult to adjudge any particular side to be stronger in proving Śrenika as its follower it can undoubtedly be said that a chronological examination of the above proofs provided by both sides would prove many of them to be of later origin that is appended from time to time as legendary literature As for instance Rhys Davids[3] says And so I would submit stands the case also with our present Sutta (the Kūtadanta Sutta) The whole legend is obvio usly invented ad ho It details are not meant to be taken seriously as historical place The Brahman Kuṭadanta (pointed tooth) is mentioned nowhere

1 Detailed description follows on pp 59-65
2 *Bharatiya Itihasa Eka Dristi* p 65
3 *Dialogues of the Buddha* part I p 163

else and is very likely meant to be rather the hero of a tale than an historical character

Edward J Thomas the author of the *Life of Buddha* commenting on the episode of Bimbisara s first meeting with Buddha observes Here we have an earlier account whi h like the earliest Pāli knows nothing of the Bimbisara story [1] He further re marks Another indication that the Bimbisāra story is an addition is that in the canonical account Gotama does not reach the Magadha country until after leaving both his teachers [2] Concluding his comments on the chief events of the six years of austerities Thomas writes Between the canoni cal account and the story usually told there is a gap of several centuries Even the canonical story is not contemporary tradition and the first question to ask is not whether the additional stories are histo rical but whether they are as old as canonical account In some cases they contradict it others contradict one another and have the appearance of commentators inventions which have developed differently in different schools This is seen not only in the various elaboration of Buddha s contest with Mara but in different accounts of his medita tion under the rose apple tree his journey to Rāja-gtha or Vesāli and his first words The meeting with Bimbisāra is not only told variously but is inserted in the narrative at different places [3]

Critical examination of the Jain proofs also renders some of them to be merely legendary It

1 *Life of B d lha* Routledge and Kegan Paul Ltd London Third Edition 1949 p 68
2. Ibid p 68 foot note 2
The Life of Buddha pp 79 80

would be rather difficult to distinguish decisively between the real and imaginary proofs whatever they may be After all it is only our speculation on the basis of which we class some to be imaginary Under the circumstances it would be impossible to reach a positive decision by distinguishing between reality and imagination

The only criterion that can solve this problem decisively is the chronological consideration of Mahavira Buddha and Bimbisara On the basis of the comparative study of the *Agamas* and the *Tripitakas* it is found that Mahavira was born in 599 B C renounced the world in 569 B C achieved omniscience in 557 B C and attained the *Nirvana* in 527 B C while Buddha was born in 582 B C renounced the world in 554 B C. achieved enligh tenment in 547 B C and attained the *Nirvana* in 502 B C Also the dates of accession and death of Bimbisara are found to be 582 B C and 544 B C respectively [1] It therefore follows that the period of contemporaneity of Bimbisara with omniscient Mahāvira is thirteen years, while that of Bimbisara with enlightened Buddha is just three years And during these three years too Mahavira was living Mahavira sojourned at Rajagṛha during his first monsoon after omniscience At the commencement of this sojourn [2] Śrenika accepted *samyakatva* i e formal expression of faith in *Nirgrantha* religion while Abhavakumara etc accepted *sravakatva* i e faith in Nirgrantha religion together with the lay-

1 For detailed account of the chronological facts see the author s *The Contemporaneity and Chronology of Mahavira and Buddha*

2 *Tirth* ...ga part II p 11

One more proof of Śrenika s staunchness in the Nirgrantha religion is that the number of initiations of his queens and princes in the Buddhist order is quite negligible compared to that of the Jain order

We also find evidence of Śrenika being a Jain hereditarily His father is said to have faith (*Samyaktva*) in the religion of Pārsva and to have accepted the lay disciple s vows[1] (anuvratas) According to Dr Kashi Prasad Jayasawal the noted historian the ancestors of Śrenika had migrated to Magadha from Kāśī It is also believed that it was the same dynasty of Kāśī in which Tirathan kara Parśva was born[2] On the basis of this belief it may be concluded that the Jain religion was Śrenika s family faith According to the Jain narrative although Śrenika was a Jain by family faith he had relinquished it temporarily during his

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called on Buddha (Cf Rhys Davids *Buddhist India* p 88) during a rainy season passed in the Rajagrha However the *Atthakatha of the Angutatra Nikaya* tells us that Buddha passed only the second third fourth seventeenth and twentieth rainy season after the enlightenment at Rajagrha Of the forty six rainy seasons the remaining twenty five were spent at Sravasti and the last at Vaisali Then how is it possible that Ajatasatru s accession took place only seven or eight years before Buddha s Ni a a and that he met Buddha only seven or eight years before his *Ni vana*

1 *Srimatpa svajinadhisa sasanambhojasatp lah Samyagda sana pun atma so(ayn tv atadi arobl nat* —*T isastisal ka pu usachar t am* book X canto VI v 8

- Quoted by Dr J P Jain in his *Bhartiya Itihasa Eka D isti* p 62 (Bhartiya Jnanapitha Banaras 1957)

Ibid p 62

exile in his princehood It might be that during that period he might have followed the lax Śramanas who were referred to in the course of discussion with Śramana Anathī It is quite natural that Śrenika whose father and forefathers were Jain should have been also Jain by brith

It is undoubtedly true that during the last three years of his life Śrenika was in contact with Buddha and his order This relation however does not seems to be more profound than a mere courteous and sympathetic one

The above statement is corroborated by the fact that Rājagṛha was the chief centre of activities of Mahāvira and his order Mahavira himself passed fourteen "rainy seasons there and also often visited it during the other months of the year Also people of Rajagṛha were followers of Pārśva the preceeding Tīrthaṅkara even before the advent of Mahavira It therefore cannot be doubted that Śrenika s discipleship was one of the chief factors in making Rājagṛha the main centre of activities of Mahāvīra and the Nirgrantha (Jain) order

It was not Rājagṛha but Śrāvastī which was the centre of activities of Buddha and the Buddhist order There only were situated the Jetavana of Anāthapiṇḍaka and the Purvārama of Mrigīrmātā There too was the King Prasenajit one of the fore most followers of Buddha It was there that Buddha sojourned twenty six "rainy seasons while only five at Rājagṛha On the other hand Mahāvīra passed only one rainy season at [illegible] remarkable that just as Mahāvira Śrenika [illegible] a Tīrathankara

ted for Prasenjit to become a Buddha [1] On the whole it appears that Śrenika was the follower of Mahāvīra and Prasenjit was the follower of Buddha

Famous historian Dr V A Smith expressed the same opinion He writes He (Śrenika) appears to have been a Jaina in religion and sometimes coupled by Jaina tradition with Ashoka s grandson Samprati a notable patron of the creed of Mahāvīra [2] Dr Smith further concludes Being related through his mother to the reigning kings of Videha Magadha and Anga he (Mahāvīra) was in a position to gain official patronage for his teaching and is recorded to have been in personal touch with both Bimbisāra and Ajātaśatru who seem to have followed his doctrine [3]

CONTROVERSY ABOUT THE NAMES

Bhimbhisara etc

In the Jain canons the names such as Bhambhasāra Bhimbhasāra and Bhimbhisāra have been frequently used for Bimbisāra [4] The word Bhambhasāra is mostly used in the later

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1 *Anāgatavamsa Dictiona y of Pali Prope Na ies* vol II p 174

2 *The Oxford History of India* p 45

3 *Ibid* pp 51 _

4 (a) Senie bhambhasare
—*Nayadhammakahao* book I chapter XIII p 1896) (Surat 1951)

(b) Senie bhambhasare Senie bhimbhasare
—*U aval Sutra* 1/7 p 23 1/9 p 45 11 9 p 115 (Surat 1937)

(c) Senie bhimbhisare
—*Thananga Sut a* chapter IX p 458 b (Surat 1920)

Sanskrit and Prakrit works[1] The words *Bhambha Bhimbha* and *Bhimbhi* are all synonyms used in the sense of kettle drum (*Bheri*)[2] The episode which brought about this name has been described in several works as follows Once when the princes palace caught fire all the princes fled taking with them various precious things which each considered most valuable Srenika however considering the kettle drum as the sign of victory of kings took it with him That is how he acquired an *alias* Bhambhāsāra[3]

Vijayendra Suri the famous Jain author considers Bhambhasāra as the only true form and has tried[4] to prove all others to be incorrect But this does not appear to be proper In fact all these versions are found in the original *Agamas* in several places Even if we accept Vijayendra Suri s contention that words *Bhimbha* etc are not synonymous with *Bhambha* the fact remains that they have been appended to Srenika Thus they being proper nouns convey the meaning conferred to them The question of canonical proper nouns to be incorrect does not arise at all Vijayendra Suri corroborates his contention by quoting *Thananga Commentary*—

Bhambha iti dhakka sa saro jasya sa Bhambha

1 *Abhidhana Chintamani* section III v 376 *Upadeshamala* with commentary p 334 *Rshi Mandal Prakaran* p 143 *Sri Bharatesh ara Bhahuball* Commentary part I p 22 Avashyaka Churni vol II p 159

2 *Palya-Sadda Mahannavo* pp 794 807

3 Seniya kumarena puno jayadhakka kaddhiya pavisiunam Piuna tatthena tao bhaniyo so bhambhasaro
—*Upadeshamala* with commentary, p. 334a.

4 *Tirthankara Mahavira*, part II pp 630-633

sarah It appears to be an optical illusion that he has made use of this quotation to prove his contention On the contrary the fact is that in the edition of *Thananga Commentary* from which he quotes this line is given— *Bhimbhi ttl* *Sa tatha* (*Bhumbhisarah*) [1] The original canonical text which has been commented upon here clealy reads— *Senie raya Bhimbhisare* The commentator Sri Abhayadeva Suri also makes it clear in that con text — *tera kumratve pradipanake jayadhakka gehamniskasita tatah pitra Bhimbhisara uktah* [2] Dr Pischel also endorses the form Bhimbhisāra [3]

Bimbisara

According to the Buddhist tradition Śrenika has another *alias* viz Bimbisara *Bimbi* means gold and because he had golden complexion he was named Bimbisāra [4] According to the Tibetan sources Bimbi was the name of Śrenika s mother and therefore he was Bimbisāra [5]

The forms Bhimbhisāra and Bimbisāra are obvi ously very similar to each other Although their similarity is a matter of research it seems that the same name has been adopted in two forms due to the differences in dialect and pronunciation

Srenika

The name Śrenika (Prakrit Seniya and Pāli Seniya) is common to both the Jain and the Buddhist traditions In both the traditions however Śrenika

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1 Published by Agamodaya Samiti Surat 1919

p 461 a

G am natic De Prakr t Sprachen para 201

Udana Atthakatha 104

W W Rockhill *Life of Buddha* p 16

is generally referred to as Senie Bhimbhisrae and Seniya Bimbisāra' respectively In both the etymological interpretation of the word Srenika is almost similar According to the Jain sources because he established *Srenis* (i e different classes of artisans) he was named Srenika[1] According to the Buddhist sources he was called Srenika since he was proclaimed lord of eighteen Srenis (classes) of artisans[2] In both the traditions the numb-r of *Srenis* is eighteen[3] Even the names of the *Srenis* are almost similar The Jain canon *Jambudivapannatti* describes in great details the eighteen classes of artisans comprising nine *Naru*[4] and nine *Karu*[5] But the Buddhist sources do not furnish the names of these Srenis either uniformly or systematically Although the names given in *Mahavastu*[6] are very much similar to those found in the *Jambudivapannatti*, their number has been increased to thirty Dr R C Majumdar has compiled twenty seven names of *Srenies* calling them from various sources It is clear that he has not cared to look up the *Jambudivapannatti* otherwise he

1 *Srenih kayati srenika magadheshwarah*
—*Abhidhana Chintamani* with the Author s Commentary *martya kanda* ver e 376

2 *Saptrastadasasu sreni ya ataritah atasva srenyo bimbisara iti khyatah*
—*Vinaya Pitaka* Gilgit Manuscript

3 *Jambudivapannatti Vaksarakara III Jataka Atthakatha Mugapakkhajataka no* 538

4 Kumbhara pattaella suvanakara suvakara ya Gandhavva kasavagga malakara kachchhakara Tamboliya ya ee navappayara ya narua bhania

5 Aha nam navappayara karuavanne pavakkhami Chammyaru jamtapilaga gamchhia chhimpaya kamsareya Sivagi guara bhillaga dhivara vannai atthadasa

6 Vol III p 113 and pp 442 43

would have no occasion to write that it is difficult to know what these eighteen Śreṇies are [1] Some *Buddhist Commentators* (such as Buddhaghoṣa and Dhammapāla) explain Seniya as meaning "possesed of a large army (Sena) or belonging to Seniya *gotra* [2]

Father s Name

As per the Swetamber tradition of the Jains Śreṇika s father s name was Prasenjit [3] The *Uttarapurana*[4] of the Digambara tradition on the other hand gives his father s name as Kūṇika which is obviously incorrect Digambara Acharya Hariṣena in his work *Brhatkathakosa*(story 55) mentions Śreṇika s father s name as Upaśrenika [5] It is also mentioned that Upaśrenika banished Śrenika from his kindom and appointed Śrenika s step brother Chilati as his successor Chilāti however failed to administer state affairs properly Hence the ministers dethroned him and made Śrenika the king Chilāti then renounced the world and became a Jain ascetic [6] *Srimad Bhagavat Purana* calls Śrenika as Vidhisara and his father as Kṣetrajña Elsewhere his father s names are given as Bhattiya Mahapadma Hemajit Kṣetroja Ksetproja etc [8]

Queens

The Jain works give names of twenty five queens

1 *Corpo ate Life in Ancient Ind a* vol II p 18
2 *Dictionary of Pali Prope Names* vol II pp 39 1284
3 *T sastisalaka pi rusacharitram* bk X canto VI verse I
4 74/418
5 *Tatoprasrenika raja*
6 Dr Kamta Pra ad Ja n *Some Jaina Kings and H roes* p 12 (Jain Mitra Mandal Delhi 1941)
12/1
C *Raychaudhu y Polit cal History of Ancient India,*

Names of thirteen queens—Nandā etc. and [illegible] queens—Kālī Sukālī etc. are found in the *Antaga-dadasao* They were all initiated by Mahāvīra after Śrenika s demise We have seen Chelanā being mentioned as the principal queen in the *[illegible]-kkhandha* There appears in the *[illegible]* name of a queen *Apatagandha* which is not so well known The *Nayadhammakahao*[2] gives detailed description of Queen Dhārinī of Śrenika.

According to the *Vinay Pitaka* King Bimbisāra had five hundred wives [3] A physician Jīvaka [illegible] Bhṛtya cured Bimbisāra of fistula with [illegible] anointing pleased the king offered [illegible] ornaments of the five hundred women of the palace It cannot be ascertained whether [illegible] women were Śrenika s queens. The [illegible] tradition mentions Kosaladevi, [illegible] King Prasenjit as Bimbisāra s chief queen. [illegible] received as dowry a village [illegible] Lakh *Karsapana* as revenue[4] Queen [illegible] was [illegible] of Madra country She was proud [illegible] her beauty Ultimately she was enlightened [illegible] by Buddha [5] *Padmāvatī* a courtesan of [illegible] is also believed to be Srenika s wife[6] [illegible] *Amitayur dhyana Sutra*[7] a reference is found [illegible] as a queen of Bimbisāra The [illegible] and the

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1 With *Bhasya* part I p 37
2 Ch I aph 8 (p 14a)
3 *Mahavagga* 8 1 15
4 *Jataka* 2-403 *Dictionary of [illegible] Names* [illegible] p 286
5 *Therigatha Atthakatha* 139-141
6 *Therigatha* 31 32
7 *Sacred Books of the East* vol [illegible] p [illegible]

Buddhist versions about the queens of Bimbisāra are disparate It seems that Bimbisara had many wives and the tradition with which these queens were mainly connected has referred to them in its works It is also possible that some of the queens might have been referred to in both the traditions under different names

Princes

Prince Kunika (Ajatasatru) was heir apparent to Śrenika The Buddhist tradition refers to some of the princes Abhayakumāra is mentioned as the son of a courtesan queen Padmavatī [1] Another son of Bimbisara born to Courtesan Ambapālī was Vimal Kondañña who later became a Buddhist monk [2] Silava is also mentioned as Bimbisara s son His brother Ajataśatru wished to kill him but failed owing to Silavā s destiny Later on Silava became a monk and also an *arhat* [3] Another son of Bimbisara was Jayasena [4]

In the Jain tradition an elaborate description of many princes beside Kunika is to be found The *Anuttarovavaiya*[5] gives an account of the following ten princes (1) Jāli (2) Mayali (3) Uvayali (4) Purimsena (5) Vārisena (6) Dihadanta (7) Laṭṭha danta (8) Vehalla (9) Vehayasa and (10) Abhaya kumāra Out of these the first seven were the sons of Queen Dharinī Vehalla and Vehāvasa of Queen

1 *Therigatha* 31 32

2 *Theragatha Atthakatha* 64

3 *Theragatha* 608-619

4 *Majjhima Nikaya Atthakatha* 2/93

5 *Navaram satta dharini sua vel alla vehasa chellanae Abhayassa nanatam rajagil e nayare sen ye raya nanda devi*
—*Anuttrova aiya va ga I*

Chelanā and Abhayakumara of Queen Nanda The same canon in the context of another event mentions the following thirteen princes (1) Dihasena (2) Mahasena (3) Latthadanta (4) Gudhadanta (5) Suddhadanta (6) Halla (7) Duma (8) Dumasena (9) Mahadumasena (10) Siha (11) Sihasena (12) Maha sihasena and (13) Punnasena In the Nirayavaliya the following ten princes are mentioned to be the sons of Queen Kali Queen Sukali and other queens (1) Kālakumāra (2) Sukālakumara (3) Mahakala kumara (4) Kanhakumāra (5) Sukanhakumāra (6) Mahakanhakumara (7) Virakanhakumāra (8) Ramakanhakumara (9) Senakanhakumara (10) Mahasenakanhakumāra The two princes—Megha kumara and Nandisena[2] are renowned in the Jain traditions

The Jain canons do not merely mention the names of these princes but also furnish their detailed life sketches in proper context Out of these princes Kalakumara and other nine were killed in Mahāsilakantaka war[3] and while the remaining ones were initiated as monks

1 *Nayadhammakahao* chapter I

2 *Trisastisalaka purusacharitram* 10/6

3 Description of this war is given in the next chapter

CHAPTER II

AJĀTAŚATRU KŪNIKA

In both the Buddhist and the Jain traditions Kūnika (Ajātaśatru) enjoys an equally important place Both the traditions consider him as their follower and have their own grounds for such belief

Buddhist Account

According to the Buddhist tradition the meeting between Ajataśatru and Buddha alluded to in the *Samannaphala Sutta* of the *Digha Nikaya* was the first one In the meeting he became a devotee of Buddha his religion and order [1] Another instance of Ajātaśatru s devotion towards Buddha is found in his building a great *stupa* over Buddha s ashes When Buddha s ashes were being distributed Ajātasatru sent a message to the Mallas of Kuśinara saying Buddha was a *Ksatriya* I am also a *Ksatriya* I must also get a share of his ashes On the advice of Brahamin Drona he got a share and built a *stupa* thereon [2]

According to the *Samannaphala Sutta*, on the night of Kartik Purnimaā (full moonday) Ajātaśatru

1 *Esaham bhante bhagvantam sa anam gacchami dhammam cha bhikkhu sangham cha Upasakam mam bhag a dha et i ajjatagge panupetam saranam gatam*
—*Digha Nikaya* 1/2/6 p 75 (Nalanda edition)

2 Pt Rahula Samkrtyayana *Buddhacharya* p 509

came to know of Buddha from his state physician Jivaka Kaumara Bhṛtya and immediately he visited Buddha with his five hundred queens riding on five hundred elephants *It is difficult to say* when Ajātaśatru had his first interview with Mahāvīra Available records of his interviews with Mahavira indicate only old acquaintance and deep devotion

Jain Description

The first Upanga *Uvavai* throws light primarily on the relations of Kunika with Mahavira Here is also given a fine description of his capital Champa nagari and the administration of his kingdom Elucidating the devotion of Kūnika towards Mahāvira it states that he had appointed an infor mation officer (*Pra rtti Vaduka*) who received a high salary His duty was to keep him abreast of Mahavira s everyday activities Under *him* he had several workers who were also highly paid Through them the *information officer* used to receive everyday news of Mahavira and conveyed the same to Kūnika [1]

The description of the advent of Mahavira to Champānagari and Kunika s devotion towards him in the *Uvaval Sutra* is very vivid and inspiring Had it been the subject of the review of the research scholars like *Samannaphala Sutta* it would have been equally significant The fact is that the rese arch made on the *Agamas* is not so copious as that on the *Tripitakas* If this res arch were undertaken

1 *Tassanam konlassa ranno ekke purise viulakaye vittie bha avao pavittivaue bhagavao taddevasiam pavittim niveat Tassa am pu isassa bahave anne purisa dinna bhatti bhatta veana bhagavao pavitti aua bhagavao taddevasiam pavittim nivedenti*

many important issues would have received definite and decisive solutions The *Tripitakas* are not so informative about Ajātaśatru (Kunika) as are the *Agamas*

Massage of Mahavira s Arrival

On hearing the news of Mahavīra s arrival in the suburbs of Champanagarī with his 14000 monks and 36000 nuns the information officer was very much pleased and happy After taking a bath he put on an auspicious dress and adorned himself with very light but very precious ornaments He then proceeded to the State ass mbly of Kunika the son of Bimbisara through the Champānagari With his greetings for the king s victory he spoke Beloved of the gods ! Śramana Lord Mahavira whom you wish to pay respects whose very glimpse is most pleasing to your heart and is invigorating for you and whose name and clan is a source of great happiness to your honour touring from village to village has reached the suburbs of Champanagarī and is about to arrive at Pūrna Bhadra Chaitya May this news be pleasing to you

Kūnika son of Bimbisāra was very happy to hear this message from the information officer His eyes and face became bright and radiant He at once got up from his throne and took off his sandals All the five signs of royalty[1] were cast aside Having taken *Ekasatika Uttarasanga* (the traditional posture of paying homage) with folded hands he walked seven or eight paces forward in

1 Sword crown the royal umbrella sandals and the *chamara* (a sort of flapper made up of wild cow s tail used for flapping flies away also a symbol of kingship)

the direction of Mahavira He drew in his left foot Similarly he moved his right foot down to the ground He bowed down to the ground thrice and then rising a little folded his hands in reverence Touching his forehead with the palm of his hand he greeted Mahavira with namotthunam (eulogy) and said My warmest respects to Śramana Lord Mahavira who is the pioneer a Tirthankara *and desirous of attaining salvation, is my religious* teacher and preceptor From here I worship Lord Mahāvira who takes notice of me from there [1]

Having thus worshipped and paid homage to Lord Mahavira Kunika re ascended the throne He awarded 108 000 silver coins to the information officer and ordered Inform me again when Lord Mahavira graces Champā with his visit and arrives at the Purna Bhadra Chaitya

Arrival of Mahavira at Champa

Radiated by a thousand rays the sun rose in the sky In the delightful atmosphere of the morning Lord Mahavira arrived at Champa and stayed in the Pūrņa Bhadra Chaitya Assuming an appro priate position he took to inspiring his soul with self restraint and austere living All round and throughout the Champānagari there was a univer sal talk Śramana Lord Mahavira has come over

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1 *Namoatthunam samanassa bhagavao Mahavirassa adigar assa tithangarrassa .. java sampavlukamass mama dham mayariyassa dhammoiadesagassa vandami nam bhagvantam tatthagayam iha passai me (me se) bhagavam tatthagae iha gayam tikattu vandai namamsai*

—Uvavai (Aupapatika) Sutra Sutra 12

here and is staying at Pūrna Bhadra Chaitya Even the hearing of his name and clan is highly beneficial What to speak of getting his holy glimpse Beloved of the gods ! let us all go and pay our respectful homage to Lord Mahavira It will be highly fruitful and bring happiness to us in this world and hereafter

Thereafter people bathed adorned themselves with beautiful dresses and ornaments and precious garlands of pearls Some rode on horse backs some on elephants and some seated in palanquins and a considerable number on foot set out for visiting Lord Mahavira

The information officer gave this pleasant news to Kūnika The king rewarded him with a gift of 12 50 000 silver coins [1] Kūnika son of Bimbisara called for the chief officer of the army and ordered Decorate the Hastiratna elephant Arrange to get the army consisting of four divisions (horses elephants chariots and infantry) ready Keep chariots ready for the chief queen Subhadra, and other queens etc to ride in Cleanse City Champa inside and outside Decorate the streets and highways Prepare platforms for the spectators at different sites I shall go to worship and rever Lord Mahavira

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1 There s no word Silver' in the original text but traditionally it is beli ved that a universal monarch s gift is of twelve and a half crore golden coins a Vasudeva s of twel e and a half lac golden coins and a regional king s of twelve and a half lac silver coins Cf *U avai S ara* (Hindi translation) p 133 (Sailana Madhya Pradesh 1963)

All preparations were made in accordance with the king s orders The king rode on the Hastiratna Queen Subhadra and other queens got into chariots Thus the king with his great glory of the army proceeded to visit Lord Mahāvira [1] After driving through the central part of Champa City the king reached the vicinity of Purna Bhadra Chaitya The king from a distance saw Lord Mahāvira s insignia of Tirthankara and left the Hastiratna He then cast aside all the five signs of royalty and came before Lord Mahavira Having acquired the five essentials he paid his homage and then sat down worshipping the Lord with mental vocal and physical reverence

Sermons of Mahavira

The Lord delivered sermons to the audience in Ardha Māgadhi dialect There exists universe non universe soul matter bondage salvation virtue vice attraction prevention and effacement anger vanity deceit greed etc There also exist desisting from violence falsehood stealing, coition etc All affirmations rest in existence while all negations are with non existence Good acts result in good while evil ones result in bad Soul confronts with virtue and vice Soul passes through the cycle of birth and death There are two kinds of religion one for the saints and the other for the house holders The former consists of renouncing the worldly attachments and abstaining from violence falsehood etc while the latter prescribes the twelve vows viz five *Anuvratas* three *Gunavratas*

1 Consult *the Uvavai Sutra* for the detailed descripti Kunika s grand show and matching

and four *Siksavratas* [1] The assembly dispersed after attending the sermon The king also got up and paying his homage thus said Lord your Nirgrantha preachings (i e tenets of the Jain religion) are profound emphatic comprehensive and matchless While preaching religion you have preached calmness while explaining calmness you have explained prudence and so also non indulgence while discoursing about non indulgence you have preached for non committing sinful deeds There is no other Brahmana or Śramana who can preach religion so well what to speak of anything more than this [2] Submitting so the king returned to wherefrom he came [3]

Follower of Jainism or Buddhism ?

On comparative study of the *Samannaphala Sutta* and the chapter of the *Uvavai Sutra* the latter one is found to be more proved and impressive In the *Samannaphala Sutta* the only evidence of Ajataśatru being a follower of Buddha is the statement that O God take me in thy shelter as thy fold handed worshipper from to day In the chapter of the *Uvavai* th appointment of information officer king s getting off from the throne his saluting with *Nammothunam* (the Jain tradition of paying reverence) and meeting with devotion are quite secure proofs of his being a follower of Lord Mahāvīra The king s assertion that there is no

1 For d tails consult *Uvasaga lasao* (Ed N A Gore Poona 1953)

2 *Natthi nam anne kei sa nane va mahan va je erisam thammam ma kkhittae Kimanga puna etto u taratararam* —*Uvavai Sutra Sutra 25*

Based on the *Uvavai Sutra*

Brāhamana or Śramana who could preach such religion as you did fully confirms and unequivocally establishes his faith in the Nirgrantha religion

It appears that Ajataśatru s submission to Buddha was just a formal thing But never does it seem likely that in fact he ever became a follower of Buddha King Ajatasatru had only once met *Buddha*,[1] whereas *he had often visited Mahāvira*[2] Not only this the king had even attended the religious discourses of Sudharma Swami the successor of Mahavira[3]

Dr Smith writes Both the Buddhists and the Jainas claimed him as one of themselves The Jaina claim appears to be well founded[4] According to Dr Radha Kumud Mukherjee Ajataśatru was a follower of Mahāvira in the days of Buddha and Mahāvira[5] He further states that As usual the Jains give both Ajātaśatru and Udāibhadda a good character presumably for their faith in Jainism the reason why their character is blackened by the Buddhist[6]

There are many more reasons for Ajātaśatru not being a follower of Buddha such as—his intimacy

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1 Rhys Davids *Buddhist India* p 88

2 *Thananga Commentary* 4-3

3 *Parisista Parva canto II* vv 15 54

4 V A Smith *Oxford History of India* Second edition *Oxford* 1923 p 51

5 *Hindu Civilization* pp 190-1 (Bhartiya Vidya Bhavan Bombay 1964)

6 *Ibi*

with Devadatta a rebel disciple of Buddha enmity with Vajjis a favourite clan of Buddha his battle against Prasenjit a staunch devotee and follower of Buddha

The Buddhist tradition looks on him as a patricide [1] while the Jain regards him as most humble to his father after the repentance for his bad deed [2] These references tend to show Ajataśatru s distance from the former tradition and nearness to the latter

Buddha s disregard for Ajataśatru is clearly surmised from the fact that after the king had heard the discourses on *Samannaphala* and gone Buddha addressed his disciples so The king does not have good thinking He is an unfortunate king Had he not murdered his religious minded ftaher he could have attained in his very present state religious insight [3] With reference to Devadatta Buddha remarked Monks he keeps friendship and lives and remains in contact with Magadharāja Ajataśatru who is an evil man [4]

Once Buddha was giving a discourse to King Bimbisara in the royal palace The child Ajātaśartu was seated in Bimbisara s lap Bimbisāra was not very attentive to the lessons and was often caring to fondle Ajātaśatru Then Buddha drew Bimbisāra s attention and narrated an anecdote of the substance

1 *Digha Nikava Samannaphala Sutta*

2 *Uvavai Sutta* (Hindi Edition) p 26 *Senaprasana* chapter III question 237

Digha Nikaya Samannaphala Sutta

Vinaya Pitaka Chullavagga Sanghabhedakakhandhaka 7

in which he tried to convey this "You are much attached to him but he shall be your killer"[1]

Ajātaśatru deputed his Minister Vassakara to Buddha for desired conquest of the Vajjis. In fact this was nothing but a conspiracy to know about some secrets of victory. Had Ajātaśatru been a follower of Buddha, he would not have played such a deceitful trick

It might be contented that Ajatasatru s firmness in Buddhism is clearly expressed by the episode in which he got killed 500 Nirgranthas (Jain monks) believed to be the murderers of Maudgalyāyana the chief disciple of Buddha.[2] But this is only mentioned in the Aṭṭhakathā (commentary) and thus has no greater importance than being merely a heresay There are some more narrations in the *Atthakathas* such as following —Who should inform Ajātaśatru of Buddha s death and how this was a problem for his ministers They thought that the news should be so conveyed as not to shock the king s heart Pretending to cure the effects of a bad dream they arranged a *Chatur Madhu Snana* (bathing in four sweet liquids) and informed him of Buddha s *Nirvana* in that environment

Even then Ajatasatru fell into a trance as he heard the news Twice again he was made to bathe in the *Chatur Madhu* and then only he regained consciousness and expressed deep regrets[3] According to another tradition Minister Vassakara made

1 *Jatakatthakatha* Thusa Jataka 238
2 *Dhammapada Atthakaka* part III p 66 ff
3 *Dhammapada Atthakaka* [illegible]

Buddha s death known to Ajataśatru by showing him the pictorial biography of Buddha from birth to *Nirvana*[1] These events attribute to Ajātaśatru s devotion for Buddha But since these narrations have been taken from the later works they cannot be taken as authentic ones

Devadatta s disciple Upaka the son of Mindikā after having discussions with Buddha came to Ajatasatru and condemned Buddha But Ajataśatru got enraged and asked him to get away[2] The *Atthakatha* makes further addition that Ajataśatru got Upaka turned out by his servants with neck grip[3] This also is not a proof of Ajataśatru being a follower of Buddha A wise man deprecates those who speak low and unmannerly of others Had Ajatasatru been a devotee of Buddha Upaka would not have dared to go to him and defile Buddha It was only because he took Ajataśatru to be his master Devadatta s well wisher that he dared to do so

There are certain references available in the later works which point to Ajātaśatru s antagonisms to Buddhism According to the Avadanaśataka King Bimbisara built a *stupa* on Buddha s nails and hairs during Buddha s life time Ladies of the harem used to worship this *stupa* with incences flowers etc Ajataśatru put a ban on thi worship immediately after his accession to the throne When Srimati a lady of the harem still worshipped the *stupa* she was awarded death penalty[4] According to *Theragatha Atthakatha*

1 *Encyclopa dia of Buddhism* p 320
2 *Anguttara Nikava* 4-8 188
Ency lopaed a of Buddh sm p 319
Avada ashataka 54

Ajātaśatru even tried to get murdered his younger brother Sīlava who later on became a Buddhist monk [1]

These anecdotes do not support the contention that Ajataśatru was a follower of Buddhism but on the contrary they tend to prove that he was an antagonist of Buddhism Nevertheless they do not carry much significance

Well known scholar of Buddhism Dr T W Rhys Davids clearly expresses his views that "At the close of the discourse the King is stated to have openly taken the Buddha as his guide in future and to have given expression to the remorse, he felt at the murder of his father But it is also distinctly stated that he was not converted There is no evidence that he really after the moment when his heart was touched continued to follow the Buddha s teaching He never so far as we know waited again either upon the Buddha or upon any member of his order to discuss ethical matters, and we hear of no material support given by him to the order during the Buddha s life tim

We are told however that after the Buddha s death he asked (on the ground that he like the Buddha was Ksatriya) for a portion of the relics that he obtained them and built a *stupa* or burial mound over them And though th oldest authority says nothing about it younger works state that on the convocation of the First Council at Rajagrha, shortly after the decease it was the king who provided and prepared that hall at th entrance to the

1 *Theragatha Atthakatha gatha 609-19*

Sattapanni cave where the rehearsal of the doctrine took place He may well have thus showed favour to the Buddhists without at all belonging to their party He would only in so doing be following the usual habit so characteristic of Indian monarchs of patronage towards all schools [1]

Mother s Longings during Pregnancy

The description of Kunika s birth and his revolt against his father is almost identical in both the traditions We find this description in the Jain canon *Nirayavalia* and *Digha Nikaya Atthakatha* of the Buddhists Both the traditions name his father Śrenika (Bimbisāra) His mother s name was Chellaṇā according to the Jain tradition and Kosaladevī according to the Buddhists The Jains state that his mother on the day of conception saw a lion in a dream but the Buddhists do not mention anything about it According to the Jain tradition the mother longed during pregnancy to eat the fried and baked meat of King Śrenika s heart muscles and drink wine According to the Buddhists she longed only to drink the blood from the king s arms Both the traditions state that the king fulfilled these longings According to the Jain tradition Abhaya Kumāra slyly so manouvered that the king s heart muscle was taken out and given to her but in fact it was not even touched The Buddhists state that the king s arm blood was extracted by a doctor and the mother s longing fulfilled The queen later felt aggrieved of

this incident and even attempted to destroy the embryo in the womb According to the Buddhists, this she attempted to do as the astrologers had predicted the would be child to be a murderer of his father The Jains state that this she attempted out of her own thinking as to what could be expected of one who even while in the womb demanded his father s heart.

Srenika s Affection for his Son

According to the Jain tradition, Chellaṇā, the queen mother threw away the child on a slum [illegible] after its birth There a cock bit his little finger The finger bled No sooner did the king come to know about this he out of affection, felt aggrieved and then quickly came to the spot Picking up the child he brought him to the queen and cured the finger by sucking the blood from the wound The Buddhist tradition gives the following account of it "When the child was born the king s minister apprehending that she might kill it took away the child Later after some time the child was restored to the queen who under the impact of her motherly love for the son willingly nourished him. Once child Ajataśatru developed an abscess on his finger The servants took the weeping child to the king in the court The king took the finger in his mouth. The abscess bled out The king out of his affection for the son did not spit out the pus but swallowed it.

Father s Imprisonment

The Jain account of Kūṇika s plot against [illegible]er says that Kūnika being ambitious for

throne made connivance with his brothers Putting his father into prison he himself occupied the throne According to the Buddhist tradition it was Devadatta who instigated Ajataśatru for acquiring the throne and so he imprisoned his father in the hot house

Patricide

According to Jain tradition Kuṇika on a ceremonial day went to his mother Chellana for saluting her feet The mother did not accept his salutations On being asked about the reason for her refusal to accept his salutations the mother narrated the episod regarding Śrenika s filial affection for his son and rebuked him for his foul deeds It swayed Kunika s heart with love for his father Having lamented for his misdeed he at once took up a chisel and set out to cut the chains to free his father On seeing him come Śrenika anticipating of his imminent murder preferred to commit suicide He instantly took a deadly poison *Talaputa* and ended his life

The Buddhist tradition narrates that none else was allowed entry into the hot house where *Bimbisāra was imprisoned except Kosaladevi the* mother queen Ajatsatru wanted to starve the king to death at the instance of Devadatta who forbade the killing of father with weapons Kosaladevi under the pretext of seeing the king used to carry meals concealed under her laps and gave it to the king knowing of this Ajataśatru ordered his servant Do no let my mother go with covered laps Then she started carrying her meals

in her head dress When this too was fo bidd n, she carried the meals concealed in her golden foo gear On being prohibited for this too the queen used to go to the king after taking bath in perf m d wat r and then sm aring her body with the fou sweet liquids The king licked her body and k p himself alive for a few days Ajātaśatru finally stopped her visiting the king Then th king l v d by walking about in his cell meditating When Ajataśatru observed th t the kin was n dsi , h called the barbers and ordered Cu open the feet of my father the king with a weapon smear them with salt and oil and roast them on th kher wood coals The barbers did this and the king died

Repentance

Both the traditions speak of Kūṇika s repe ta ce at the death of Śreṇika According to the Jain tradition Kūṇika had already repented b fo e the king s death for his misdeeds on h aring about his father s filial love from h s mother Se n his father dead he fell down on the earth as champaka tree cut by a chopper falls Regaining consci s ness after a couple of hours, he bitt rly wept and exclaimed Oh! What a sinner am I ! How irreligious and doer of wicked deeds am I! I imprisoned with chains my godly father It is because of me that kin Śreṇika has d ed. Bei g grief stricken by th s he just after some time l ft Rājagṛha and res ded in Champana ari and mad it the capital of Magadha

According to the Buddhist tradition a son was born to Ajataśatru on the day of Bimbisāra s death Messengers delivered a written message about having a son in his hands The king felt overjoyed with affection and filial love Even his bones and marrows were seized of happiness The joy he experienced at the birth of his son made him realise something of affection his own father must have felt for him Immediately he ordered his servants to set free his father Messengers also handed over to him the death news of Bimbisāra On reading the news of his father s death he screamed and ran to his mother and asked Did my father love me ? The mother narrated the episode of sucking the finger Then he became all the more grief torn and repented for his deeds

Comments

Although the details in the episodes of dream longings finger wound imprisonment etc in the narratives of two traditions vary there exists much similarity from the basic point of view The difference in the episodical versions is not unnatural Every major incident even at the time of its happening gets currency in diverse forms and versions The more so when there is a lapse of time The Jain cannon *Nirjavalia* is believed to have been compiled before the beginning of Vikram era (56 B C)[1] while *Atthakathas* are regarded to have been written in the 5th century of Vikram era [2] It may well be a

1 Pt Dalsukha Malavania *Agama I ga ka Jaina Da sana* Sanmati Gyana Pitha Agra 1966 p 29

2 Bhiksu Dharmarakshita *Acharya Buddhaghosa* Mah bodhi Satha Sarnatha Varanasi 1956 p 7

cause of this difference In all the traditions episodic matters getting transmitted by verbal versions are compiled in written forms only after a time gap of centuries The Buddhist narration about the king s murder empathically exposes the cruelty of Ajatasatru while the Jains present it in a quite moderate way The Buddhist version of cutting the feet putting salt and roasting them appears to be much inhuman while according to the Jains Śrenika suffered only imprisonment with no tortures like starving etc Even death is stated to be the outcome of suicide On the contrary Ajataśatru is accused of particide as per the Buddhist tradition All these facts tend to prove that Ajatasatru was a follower of Jainism

His Mother

Both traditions give different names for Kunika s mother According to the Jatakas Kosaladevi was the daughter of Mahākosala the king of Kosala i e sister of Prasenajit the king of Kosala [1] On the occasion of her marriage a village from the Kasī state was given as a dowry After Bimbisara s murder Prasenajit took back that village There was a war and after one reverse Prasenajit was victorious Taking Ajataśatru as his sisters s son he spared him alive concluded a treaty married his daughter Vajira to him and gave the same village in dowry [2]

In *Samyutta Nikaya* Ajataśatru has been mentioned as a son of Prasenajit s sister and also as

1 *Jataka* edited by Fausboll vol. III p 121
2 *Jataka Atthakatha* no 249 283

Vedehiputta [1] These names do not reconcile with each other Here Buddhagoṣa has taken the meaning of *Vedehi* and *Pandita* and not s th- princess of Videha Kingdom The fact is that Chellana (mentioned in the Jain tradition) being a daughter of Chetaka the chief of Vaisali Republic was Vedehi Prasenajit s sister Kosaladevi could be a step-mother of Ajatasatru According to the Tibetan tradition[3] and the *Amitayurdhyana Sutra*[4] the name of Ajatasatru s mother was *Vedehi Vasavi* and also as she was a princess of the Videha State [5] The use of the word Videha with this interpretation is found in abundance elsewhere too Lord Mahavira has been called *Videha Videhadinne Videhajachche* [6] Since Lord Mahavira was born in Videha he was called Vedehi his mother too was born in Videha kingdom so she was *Videhadatt atamaja* and be ng the noblest among the Vedehis he has been called *Videhajatya* [7]

The great poet Bhasa in his drama *Swapna vasiadatta* has called king Udayana as Videhaputra[8] because his mother was a princess of Videha

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1 *Samyut a N kaya* 3/2/4
2 *Vedehiputtoti vedehi ti pand ta-dhivachana n eta i pand titthi yaputto ti attho*
—*Samyutta Nikaya Atthakatha* vol I p 120
3 Rockhill *L fe of Bu ldha* p 63
4 *S B E* vol XLIX p 166
5 Rockhill *Life of Buddha* p 63
6 *Kalpa Sut a* 110
7 S B E vol XXII p 256 Vasantakumara Chattopa dh ya *Kalpa Sutra* (Bengali edition) p 27
The H n lu Civil zation (part II) p 199 (Bhartiya Vidya Bhavan Bombay 1964)

kingdom According to the Jain tradition Chellanā (mother of Kunika) and Mrgāvatī mother of Udayana were real sisters being the daughters of King Chetaka of Vaiśālī[1] Lord Mahavira s mother Triśalā was the sister of king Chetaka[2] There the epithets such as *Videhadinna* or *Videhaputra* are most natural and intelligible Even in the Jain canons Kūṇika has been called as *Videhaputra*[3] According to Mr Rhys Davids King Bimbisara had two queens one Kosaladevi sister of King Prasenajit the second one Videha Princess and Ajītasatru was the son of this Videha Princess[4]

According to the *Atthakatha* while King Bimbisāra was in prison in the hot house Queen Kosaladevī waited upon him In *Encyclopaedia of Buddhism* the name of the waiting queen is stated as Khema and she is said to be the royal princess of Kosala kingdom[5] But this obviously appears to be an error Khemā truly belonged to Madra Deśa[6] It seems that in place of Kosaladevī the name of Khema has been mentioned erroneously In the Tibetan tradition and the *Amitayurdhyana Sutra* the name of the waiting queen has been mentioned as Vaidehi Vasvī who was the daughter of Vaiśalī s Commander Sinha[7] Dr Radha Kumud Mukherjee writes that Vaidehī Vasvī can

1 *Avasyaka Chu ni* part II p 164
2 *Ibid* part I p 254
3 *Bhagwati Sutra* Sataka 7 Udd saka 9 p 576
4 *Buddhist India* p 3
5 *Encyclopaedia of Buddhism* p 316
6 *Therigatha Atthakatha* 139-43
7 Rockhill *Life of Buddha* p 63

be identified with Chellana[1] From these diversities in the Buddhist tradition nothing more is inferred than that Ajataśatru was the son of princess of Videha and so he was called Vedehiputra It is not understandable why Acharya Buddhaghoṣa had been nourishing the wrong impression in interpret ing the word *Vedehi* as *Pandita* and Ajatśatru as the son of Kosaladevi the princess of Kosala

Difference in Nomenclatures

There is a difference regarding the name and title in both the traditions The Jains have all through named in Kunika while the Buddhists have called him Ajataśatru Even in the *Upanishadas*[2] and *Puranas*[3] the name of Ajataśatru has been used Thus the factual position is that Kūnika is the real name and Ajātaśatru is an epitheti name Some time the title or the epithetic name enjoys more popularity than the real name Such as Vardhamana was the original name and Mahāvīra an epithet but in practice Mahāvīra has been more popular In the general history of India only the name of Ajataśatru is current The name of Ajataśatru Kunika is found engraved on an edict at the Mathura s museum[4] In fact this appears to be his full name The word Ajataśatru Kuṇika should be used in the modern literary works as this would be more expressive and correct

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Hindu Civilization (part II) p 183
2 *Dialogu s of Buddha* vol II p 78
3 *Vayu Pura a* chapter 99 sloka 319 *Matsya Purana* chapter 271 sloka 9
4 *Journal of Bihar and Orissa Research Society* vol V part IV pp 550-51

The word Ajataśatru is interpreted in two forms One interpretation is Na jātah śatrur yasya—One whose enemy is not even born [1] and the other interpretation is Ajato(a)pi śatruh—a father s enemy even before birth [2] The latter interpretation is made by Ācharya Buddhaghosa and it is in itself quite consistent but surely not natural Kūnika was an exalted and brave king He conquered many unconquerable enemies Thus the epithetic title Ajatasatru appears to be more expressive of his valour and glory rather than of a reproach The name Kūṇika is derived from the word Kuni which means a whit low Kuṇika means bearer of a whit low [3] Achārya Hemchandra says—

Rudhavraṇapi sā tasya kuṇitābhavdaṅgulih

Tatah sapamśuramanaih so(a)bhyaśchiyat Kūṇikaḥ [4]

In the *Avasyaka Churni* Kūnika has also been named Aśokachandra but it is rarely used [5]

Mahaśilakantaka Battle and Victory over the Vajjis

A historial event from the life of Ajataśatru according to the Jain tenents is Mahaśilākanṭaka battle and in the Buddhist tradition this has been named as Victory over Vajjis Both traditions

1 *Dialogues of Bud lha* vol I p 78
2 *Digha Nikaya Atthakatha* I 113
3 Apte s *Sanskrit English Dictionary* vol I p 580
4 *Trisastisalakapurusa charitra*, canto X sarga 6 shloka309
5 *Asoga ana chanda utti asogachandutti namam cha se katam tattha ya kukkuda upichchhenam kanamguli se viddha sukumaliya sa na paunati sa kuniga jata tahe se dasa khyclum, katam namam kuntotti*
...ka Churni vol II p 187

differ from each other regarding the cause pattern and results of the battle but both agree about the victory of Magadha over the Vaishali Republic Both Mahavira and Buddha were present at the time of this battle Both have answered questions concerning this war The description of this battle in both the traditions is most fascinating and expressive of the contemporary politics The Jain version is prominently available in the *Bhagwati Sutra Niryavaliya Sutra* and *Avasyaka Churni* while the Buddhist description is available in the *Maha parinirvana Sutta* of the *Digha Nikaya* and its *Atthakatha*

The Jain Version

After his father s death Kunika transferred his capital to Champanagari and sent for all his ten brothers Kalikumara etc He then divided the kingdom army wealth etc into eleven parts and gave them their portion Kunika had two real brothers (sons of Chellana) named Halla and Vihalla [1] King Śrenika during his life time gave them his two special things the Sechanaka elephant and a god given eighteen stringed necklace [2]

1 The version however is d screpant in different books The *Nirvavalia* text narrates the whol episode in context of Vihalla only whereas the *Ni vavalia Commentary* the *Bhagvati Comm nta y* and the *Bha ateshvara Bahi bali Commentary* mention both—Halla and Vihalla—in this context The *Anuttaro a aiya* Text states Vihalla and Vehayasa as the sons of Queen Chellana and Halla as the son of Queen Dharini whereas the commentaries on the *Nirvavalia* as w ll as *Bhagvati* mention Hal a and Vihalla as the sons of Queen Chellana The whole topic is a subject of research

2 It is said that the Sechanaka elephant and the god given necklace were equal in value to Shrenika s whole king dom cf *Avasyaka Churni* p 167

Riding on his elephant Sechanaka Vihalla Kumāra alongwith his harem party used to go every day to the banks of the Ganges for water sports His enjoyments and lust gave rise to a talk in the town that Vihalla Kumara and not Kūnika was really enjoying the grandeur of the kingdom These talks reached Kunika s queen Padmavati She thought "What is this royal dignity to me if I do not have the Sechanaka elephant and the divine necklace ? She expressed her feelings to Kunika With her repeated e treaties Kunika was compelled to demand the el phant and the necklace from his brothers He c lled Halla and Vihalla and said Hand over the necklace and the elephant to me They replied Our father has given these things exclusively to us How can we give them up ? Kūṇika got enraged at his reply Halla and Vihalla on getting an opportunity carried the necklace elephant and the harem to their maternal grand father Chetaka in Vaisāli Kūnika came to know about this He sent his emissary to King Cheṭaka and asked him to return the necklace and the elephant alongwith Halla and Vihalla to Champanagari Chetaka said The necklace and the elephant belong to Halla and Vihalla They have sought my asylum and I would not return them If my grand son Kūṇika the son of King Sreṇika and Chellaṇa would give half of his kingdom to Halla and Vihalla I can manage to get him the necklace and the elephant Kūnika again sent his ambassador and said Halla and Vihalla have taken away the necklace and the elephant without my permission Both these things belong to our State Magadha Cheṭaka returned the ambassador with a negative reply

ambassador reported all the details to Kūṇika who got enraged Out of excitement his lips started quivering eyes reddened and forehead wrinkled In anger he ordered the ambassador to go for the third time and said I give you a written letter In this is written Return the elephant and the necklace or get ready to fight Proceed to Cheṭaka s assembly and kick his throne Deliver this letter into his hands with the edge of a spearhead The emissary complied Cheṭaka got angry with the contents of the letter and the etiquette of the emissary In agony he said to the ambassador I am prepared far war Let Kuṇika come soon I wait for him Cheṭaka s aides caught hold of the ambassador by the neck and turn him out from the *assembly Kūṇika heard all this from the ambassa* dor He summoned his ten brothers Kalikūmara etc and said to them Go to your states and come back here prepared with your armies I shall fight with King Cheṭaka All the princes went to their states and came back accompanied by their own three thousand of each elephants horses chariots and three crores of foot soldiers Kuṇika too provided his elephants, horses chariots three thousand each and three crores of infantry men Thus, Kūnika with a great force of thirty three thousand each of elephants horses and chariots and thirty three crores of foot soldiers came to Vaiśalī

King Cheṭaka too summoned his eighteen con federate Republican kings of Kaśi and Kosala nine being the Mallakis and nine the Lichchavis Seeking their advice he said to them Kunika, the son of Chellaṇā the queen of King Śrenika my grand son has come to fight for the necklace and the elephant

Should we all fight with him or surrender to him? All the kings said, Surrender not we shall fight

With this decision they all went to their respective kingdoms and each returned with his own three thousand elephants, three thousand horses three thousand chariots and three crores of foot soldiers Cheṭaka himself got prepared with an equal number of his army Cheṭaka marched into the battle-field with 57000 each of elephants horses, chariots and 57 crores of foot soldiers

King Cheṭaka was a devotee of Mahāvira He had taken the twelve vows of a Jain devotee In addition he had his own special vow I will not shoot more than one arrow a day His arrow was an unfailing one one which never missed the target On the first day of the fight Kālikumara came as th commander in chief from Ajātaśatru s side He put his forces in an eagle order King Cheṭaka organised his army in a cart-order There was fierce fighting King Cheṭaka using his unfailing arrow killed Kalikumara Similarly every day each of the other nine brothers came forward as the chief commander and was killed by the unfailing arrow of King Cheṭaka

At that time Mahavīra was present in Champa City Kali etc the ten queens—mothers of the ten dead princes—asked Mahavīra questions pertaining to the battle Mahavīra told them the details of the death of princes etc The queens were so overwhelmed that they got initiated in his order [1]

Kuṇika fasted for three days continuously then worshipped the gods Śakrendra

1 *Niryavaliya Sutra* with commentary p 6a (Surat

Chamarendra They appeared With their help the first day s Mahasilakantaka battle was planned Kūnika came to the battle field well protected with an impenetrable thunder bolt resistant armour made by Śakrendra so that Chetaka s unfailing arrow could not kill him

A fierce fight took place even a stone a straw or a feather hurled by Kūnika s army struck upon Chetaka s army as a heavy rock In a day s battle eighty four lac men were killed On the second day there was a battle of chariots The automatic chariot made by god Chamarendra wrought havoc with its hammer moving about in the midst of the army throughout the day striking In a day ninety six lac men were killed Chetaka with nine Mallakies and nine Lichchhavis the eighteen republican kings of Kāśi and Kosala suffered defeat and King Kūnika was victorious [1]

Destruction of the Rampart of Vaisali

After the defeat King Chetaka retreated into his city and shut the gate of the rampart Kunika failed in breaking the rampart and laid a seize of the city One day there was an oracle When Śramaṇa Kūlavalaka[2] will be enamoured by the prostitute Māgadhika King Ashokchandra (Kunika)

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1 *Bhagwati Sutra* Sataka 7 Uddeshaka 9 Sutra 301

2 Saint Kulavalaka did his penance at the bank of the river Due to the influenc of his penance the *river changed its* course to some extent hence he was called Kulavala ka

(*Uttaradhyayana Sutra* Lak hmi allabha s Vritti (Gujrati edition with translation) Ahmedabad 1935 part I p 8)

shall capture Vaiśālī city [1] Kunka traced out Kulavalaka and also sent for Māgadhikā Magadhikā disguised herself as a lady devotee and enamoured Kūlavalaka with herself Kūlavalaka in disguise of an astrologer reached Vaiśālī city with great difficulty He came to know that the city was being protected under the influence of Munisuvrata Swāmi tope People asked him how the danger from the enemy could be averted Then he replied The enemy will not retreat from here unless this tope breaks People began to dismantle the tope The army of Kūnika retreated for a while because Kūnika was so instructed previously by the astrologer When the people of Vaisalī saw the army of Kunika retreating they were convinced of the astrologer s prediction and hence they destroyed the whole tope As soon as the whole tope broke Kūṇika abruptly attacked and destroyed the ramparts of Vaiśālī [2]

Halla and Vihalla ran away with the necklace and the elephant in order to escape from the enemy There was a hidden fire in the ditch of the rampart Sechanaka the elephant had known it with its clairvoyant knowledge It refused to proceed on when forced to go ahead it took Halla and Vihalla off and itself entered the fire It died and for its good deeds was re born in the first heaven The god gifted necklace was picked up by the gods Śāsandevi (goddess of the Jain order) took Halla and Vihalla to Lord

1 *Siman jaha kulavala magahiam ganiam ramissae Raya a aso achandae vesalin nayarim gahissae* —*Ibid* p 10

2 *Ibid* p 11

Mahavira where they were initiated as monks in the Jaina order[1]

King Cetaka took to a lonely place and fasted unto death attaining auspicious birth for his good thoughts[2]

The Buddhist Version

According to the Buddhist tradition there was a mine of jewels in a mountain near a city on the Ganges [3] There was an agreement between Ajataśatru and Lichchhavis to share these jewels equally Ajātaśatru went on postponing his attendance for collection of his share Lichchhavis alone used to take away all the jewels in Ajātasatru s absence Ajātaśatru was then deprived of his share This happened so many times Ajataśatru was enraged and thought A fight against the Lichchhavian Republic is difficult as their blows never fail [4] But come what may I will annihilate the great prosperity of the Vajjis I will destory them He sent for his Prime Minister Brahmana Vassakāra and said Go to Lord Buddha convey to him my intention and seek his advice Report back to me his reply [5] At that time Lord Buddha was staying on the Gṛdhakūta hillock Vassakāra came there and enquired about his good health on behalf of Ajatasatru and conveyed to him Ajātaśatru s message Then Lord Buddha narrated seven unavoidable rules of the Vajjis —

1 *Bharteswara Bahubali Vritti* pp 100-101
2 Acharya Bhiksu *Bhiksu Grantha Ratnakara* part II p 88
3 According to *Buddhacharya* valuable perfumed g ods were unloaded near the mountain (pag 484)
4 *Digha Nikava Atthakatha (S mangalavilasini)* part II p 526 B C Law *Buddhaghosa* p 111 *The Hindu Civili ation* p 187
5 *Digha Nikaya Mahaparinirvana Sutta* 2/3/16

(1) Plenary gathering—i e there is cent per cent attendance in their assembly meetings

(2) Vajjis sit with complete unanimity in their council they rise unanimously and act uni tedly On the sounding of the clarion bugle they attend the call even though they are engaged in taking meals or wear ing the ornaments or dressing themselves

(3) The Vajjis implement their decisions with complete unanimity They do not make unconstitutional things constitutional nor do they transgress the constitution

(4) The Vajjis honour the old revere them respect and worship them

(5) The Vajjis do not violate the chastity of the noble ladies nor do they compel noble girls to marry

(6) The Vajjis have regards for places of worship outside or inside their town They do not disregard their decorum

(7) The Vajjis give religious protection to Arhats so that Arhats may continue com ing to their town in future and those already present with them may live there comfor tably

So long as these seven unavoidable rules are observed they will prosper and suffer no loss[1]

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1 *Ibid*

Dissension among the Vajjis

Vassakāra again came to Ajātaśatru and reported According to Buddha the Vajjis are unconquerable but they can be won over with bribery and disunion The king asked the minister How to sow disunion ?

Vassakara said Tomorrow please mention about the Vajjis in the assembly I shall speak in their favour and shall send a gift for the Vajjis Punish me for this by expelling me out of your kingdom with a shaven head I shall go saying I have built your ramparts defensive trenches I know the weak points thereof Call me not Vassakāra if I fail to set you right soon

The next day all that happened These talks reached the Vajjis also Some people said This is a fraud let Vassakāra not come accross the Ganges But many said The event that has happened is very much in our favour Ajataśatru used to take advice from Vassakara He is intelligent Why should we not make use of him ? He is now an enemy of our enemy and therefore an honoured friend of ours ' With this basic idea they appointed Vassakāra as the Prime Minister in the Republic In a few days he became influential there He started to create differences amongst the Vajjis Many Lichchhavis used to assemble and Vassakara would take one of them aside and speak to him in confidence

Do you till fields ?

Yes I do

By yoking a pair of bullocks ?

Yes by yoking a pair of bullocks

Another Lichchhavi would take the above mentioned *Lichchhavi into seclusion and ask* What did the Prime Minister say? He would repeat the whole thing but the other Lichchhavi would not believe that the Prime Minister might have indulged in such an ordinary talk He would severe his relations with him saying You do not trust me you are not telling the truth Sometime Vassakara *would ask another Lichchhavi* What *vegetables* were cooked in your house? The same thing would again occur He would say to some Lichchhavi in seclusion You are very poor To some Lichchhavi he would say You are very timid On being asked who told him so he would reply Such and such Lichchhavi has spoken so

Within a few days there developed so much of distrust and dissension among the Lichchhavis that when Vassakāra arranged to sound the clarion for the assembly not a single Lichchhavi turned up Thus he became sure that it was very easy to conquer the *Vajjis He* secretly invited Ajatasatru for an attack Ajātaśatru set out with his army A bugle blew in Vaiśālī Come on let us go and prevent the enemy from crossing the Ganges None turned up Another bugle was sounded Come on let us not allow the enemy to enter the city and close the gates to check the enemy None *came forward on hearing the bugle but ironically* they would say We are poor we are coward how can we fight? Those who are rich and brave shall fight. Ajātaśatru entered the city through the open gates ruined Vaiśālī and returned [1]

...ng to the *Mahaparinivvana Sutta,*

...a *Atthakatha* part II p 523

Prime Ministers of Ajātaśatru—Sunidha and Vassakāra founded Patliputra City on the banks of the Ganges for protection from the Vajjis When it was being built Buddha also came there by chance and dined there on the invitation of Sunidha and Vassakara He praised Patliputra when there was a talk about it and gave three causes of its ruin—fire water and mutual dissension According to Buddha Sunidha and Vassakara founded the city in consultation with *Trayastrin a* gods

Comments

Both the traditions in their own ways have given full details of the conquest and destruction of Vaiśālī The reasons and the pattern of war are completely different in both the traditions The Jain tradition depicts Chetaka as the head of the Lichchhavis The Buddhist tradition puts only the Vajji Sangha (Lichchhavi Republic) as the opponent Certain references in the Jain tradition such as Kūnika s and Chetaka s armies being thirty three crore and fifty seven crore in number respectively the help from Śakra and Asurendra gods one crore and eighty lac army causualties in only two days of war the oracle in regard to Kulavalaka the defeat of the Lichchhavis by destruction of the tope etc appear to be exaggeration The description in the Buddhist tradition appears to be simpler yet more comprehensive On the one hand there is a mention of the Jewel mine as the cause of the battle while in the other the precious divine necklace is stated to be the reason for this war There is thus a virtual similarity The arrow of Chetaka has been described as an unfailing one in the Jain

tradition The narration about in the Buddhist tradition that none of their (Vajjiganas) strokes failed is again indicative of a similarity

The Jain tradition attributes the defence of the city to the influence of the tope Buddha says So long as the Vajjis respect the topes inside and out side the city they will prosper and suffer no harm

The Buddhist tradition does not give so syste matic an account of the belligerants as the Jain tradition has provided The Buddhist tradition does not even casually refer to Chetaka nine Malla kies and nine Lichchhavis and the eighteen Repub lican Kings Both the traditions acknowledge the use of manoeuvering for the conquest of the Vaiśālī

According to the Jain tradition the battle is stated to have been fought in two parts —

1 An open battle for a fortnight

2 Destruction of the ramparts

The latter even seems to have taken considerable time According to Dr Radha Kumud Mukherji[1] this period can be taken as a minimum of 16 years According to the Buddhist tradition Vassakāra sta yed in Vaiśālī for three years and sowed dissensions and disunity among the Lichchhavis All this shows that the Buddhist tradition gives merely the posterior description of the war

Kunika s Queens and Son

The names of the three queens of

given in the Jaina tradition as Padmavati[1] Dhārini[2] and Subhadrā[3] According to the *Avasyaka Churni* Kunika married eight princesses[4] but no categorical mention is made therein about them The name of Kunika s queen given in the Buddhist tradition is Vajira She was the daughter of King Prasenajit of Kosala The name of Kunika s son given in the Jain tradition is Udayi while in the Buddhist tradition it is stated to be Udayibhadra The Jain tradition states Udāyi to be born of Queen Padmavati while in Buddhist tradition he is said to be the son of Queen Vajira but there arises a contradiction about his being the son of Vajira for according to the Buddhist tradition Udāyibhadra was born on the day King Śrenika died[5] while the marriage of Vajira with Kunika took place after the death of King Bimbisara[6]

Death of Kunika

Ajataśatru Kunika s death is narrated in a varying manner in both the traditions The Jain tradition states Kunika asked Mahāvīra Where are the monarchs (Chakravartis) born after death ? The answer was The man dying as a Chakravartī is reborn in the seventh hell

1 *Tassa nam kuniyassa ranno pau navai namam devi* —*Niryaval ya Sutra* (Ed P L Vaidya) p 4

2 *Tassa nam Kuniyassa ranno Dharini namam devi* —*Uvavai Sutra* with Commentary

3 *Ibid* sutra 33 p 144

4 *Avashyaka Chu ni* vol II p 167

5 Acharya Buddhaghosha *Sumangalav la ini* part I p 137 *Jataka Atthakatha* part IV p 343 *Encyclopaedia of Buddhism* p 317

Where shall I go after death ?
You will go to the sixth hell
Am I not a Chakravartī ?
No you are not

This made Kūṇika ambitious of becoming a Chakravartī He got fourteen artificial jewels constructed He set out for a universal victory A god stopped him in Timisara cave and said Only a monarch (Chakravartī) can enter this cave and twelve monarchs (Chakravartīs) have alre dy done so Kuṇika said "I am the thirteenth Chakravartī The god got angry on this impossibility and he burnt Kuṇika to d ath then and there [1] The Buddhist tradition states that Kunika was killed by his son Udāyibhadra out of ambition for the throne [2]

Both the tradit ons are unanimous about Kūṇika going to hel[l] after death The name of the hell mentioned in the Jain tradition is *Tamah Prabha* whereas in the Buddhist tradition it is called *Loha Kumbhīya*[3] hell Jainism holds that there are seven hells[4] in all while Buddhism numbers them to be

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1 *Thananga Sutra Vrtti Avaryaka Churni* (vol II) pp 176 177

2 *Mahavamsa* 4-1

3 *Digha N kaya Atthakatha* part I pp .37 38

4 *Ratnaprabha tamahprabha saluprabha pankaprabha dhumaprabha tamahprabha mahatamahprabha (tamahtamahprabha)*

—*Bhagwati Sutra shataka* I *uddeshaka* 5

5 *Sanjeeva kalasutra sanghata Jalaraurava dh tapana patapana*
Atthakatha part V pp 266-271

eight According to the Buddhist tradition Ajatasatru after passing several transmigrations will attain salvation in the life of Vijitavi Buddha [1] Narrations about Kunika s previous births are available in both the traditions and their details differ but on basic considerations these have intere sting similarities Both represent the nuclear theme that Śrenika had killed Kūnika in one of his previ ous births

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In the Di yavadana (67) in place of *Jalaraurava* we find *raurava* and in place of *dl un araurava* we find *maha rau ava*

In *Samyutta Nikaya Anguttara Nikaya* and *Sutta Nipata* the names of the ten hells are given as *Avuda Nirar vuda Avava Atata Alaha Kumuda Sogandhika Uppala I unda ika Paduma*

(—*Samyutta Nikaya* 6/1/10 *An uttara Nikaya* (P T S) part V p 173 *Sutta N pata Mahavagga Kokal ya Sutta* 3/56) According to the commentator the e are not the names of the hells, but are the cales of the periods of living in the hells In the *Jaina Agamas* also such time scales have been gi en For example see *Bhagwati S tra sataka* 6 *uddesaka* 7 In the Buddhist literature another list of five hells is given (*Majjhima Nikaya Devadatta S tta*)

In *Jatakas* some other names are given—*Lohakumbhi Niraya* is also mentioned therein (*Jataka Atthakatha* part III p 2 part V p 269 *Sutta Nipata Atthakatha* part I p 59)

1 *Dictiona y of Pali Proper Names* vol I p 35
For Ja n description see *Niryaval ya Sutra* with Ghasi lal) Maharaja s *Sunderbodhini Tika* pp 129 133 and for Buddhist description see *Jataka Atthakatha Sankicl cha Jataka* no 530

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